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DEVELOPMENT

And in the incident on 25.5.25 : " Frank and Dan were climbing on the window-sill. Frank said he would push Dan's foot up '. Paul said, ' Yes, he'll push Dan up to God/ Frank said, ' Yes, and perhaps He'll kill him,' " we may understand this curious remark as an expression of Frank's dread of his own real father, for his aggressive attacks on his younger brother, the dread that his father would really kill him because of his own real wish to attack his rival.

The milder punishments or reproaches only appear as a possibility when the child's love life has reached the genital level, where his phantasies have more relation to reality and his impulses are more tempered. Provided there has been no strong fixation on the impulses of the mouth and the anus, so that these are too strongly carried over into the genital level, the genital phantasies are of giving and not taking, of giving good and not bad, of creating and not destroying. The " good " penis is equated with the good breast giving milk, rather than with the biting teeth or the poisonous faeces.

The earliest phase of oral sexuality—sucking and receiving—is thus of great significance in the later development of both boy and girl. It is where this earliest phase has not been altogether lost or replaced by the biting phase, and the latter not too early and too strongly stimulated, that a satisfactory development is fully attained.

It is on the genital level of libidinal development that feelings of real moral responsibility can be sustained and acted upon. On the earlier levels, as we have seen, talion law of a primitive type rules. The super-ego in its earliest phases is a primitive avenger, to be evaded and escaped. The ordinary *conscience*, embodying some measure of moral perspective,

belongs to the genital level of sexuality, where anxieties are not so great that they need to be altogether repudiated, and wishes have not to be altogether inhibited or projected. It is only on this level that the child can bear to feel that he *deserves* some reproach if he has done what he feels he ought not to do. He can more readily control and temper his wishes according to his conscience, since the content of what he "ought" to do has taken into itself a greater measure of objective reality.

It is on this level, too, that the wish to make good again when he has done wrong becomes stronger, and the belief in this possibility more assured. Obviously, such a belief in